THE NEW MISSIONARY HERALD

whole earth newsletter

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AND POPULATION PROBLEMS

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MESSAGE FROM THE EVP

MYTH-MAKER!

The missionary's critics have charged him with being just that-- a peddler of legends and dreams, an irrealist confusing the honest people of other cultures with notions of human excellence foreign to them and with tales of a transcendence they had never imagined.

But consider this question by a very keen missionary to urban Britain: "Who is it who is defining what people are, what they expect or do not expect, what is 'wrong' or not 'wrong'? The vital question, in other words is, '<u>What myth-maker is at work here</u>, so that some things are felt as intolerable and others as tolerable?'" John J. Vincent points out that the myth-maker may be almost anyone or anything-- television, the military-industrial complex, the people next door, the party, pop singer, sociologist, astronaut, revolutionary. But there is always at least one, and usually many, showing people not just how to be successful or happy but what success, happiness, humanity itself, actually are.

Whoever it is, the myth-maker shapes the guiding images of excellence and of evil which steer persons and societies away from some things or from some ways of life, and toward others.

Take one familiar example. Through advertising and long cultural habit, myths about what constitutes feminine beauty of person and dress are changed almost year by year. Vast expenditures of money and an enormous amount of activity are continually redirected under the power of this constantly altering myth.

In all kinds of ways, then, and at the deepest level, our human condition is shaped by our perceptions of what good is and what bad is, by our vision of how the world really is and what the powers are that make it work.

As William Blake walked through his "London," he felt the power of the corrupted images which held the city in bondage:

> "...In every voice, in every ban,
> the mind-forg'd manacles I hear."

As another said long ago, "If your eye is not sound, your whole body will be full of darkness."

If liberation is the business of mission-- and it surely is-- then we have to be very conscious of the mind-forged manacles which cripple and bind human life. We have to find and somehow communicate the freeing and upbuilding myths, those that generate love, liberty and power. We may do all kinds of good things in all kinds of programs. But if we fail to share a vision which helps people feel rightly about the things that are tolerable and intolerable, and which sets them in the pursuit of authentic and abiding excellence, we shall not have gotten beyond the fringes of mission.

There are all kinds of ways of shaping vision, through styles of work, formal teaching, example and exhortation. But there are myth-making arts <u>par excellence</u> which work directly on the imagination-- visual arts, musical and dramatic arts, film, story-telling, poetry. Do these play a large enough part in our mission? How could they be cultivated more effectively, practiced more skillfully, used more consistently to liberate, inspire, convert? How can we lift up more visibly and compellingly him who does indeed have power to draw mankind toward himself?

David M. Stowe

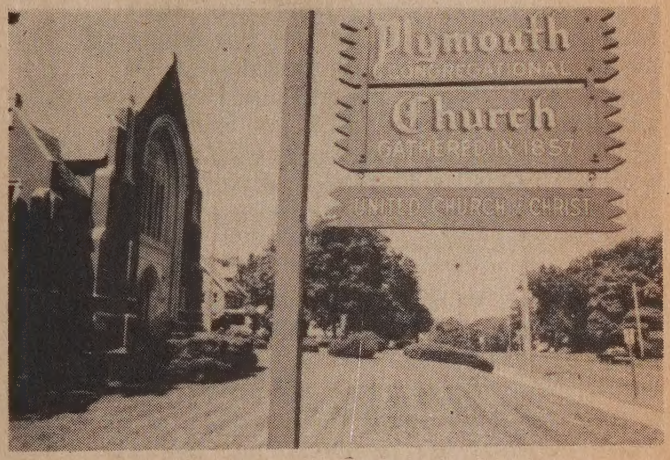
ALL GOD'S CHILDREN

"All God's Children" will be the theme for the 165th Annual Meeting of the United Church Board for World Ministries to be held November 10-14, 1974 in Plymouth Church, Des Moines, Iowa. This theme will bring into focus two large issues confronting the world today-- namely, food and population. The meeting is being held in the center of one of the most efficient food-producing areas in the world, and the 225 corporate members of the UCBWM will be able to consider the food and population problems as they relate to the total ministry of the Board for World Ministries.

One day's meeting will be held on the campus of Iowa State University at Ames, Iowa, one of the nation's leading agricultural universities, with staff experts in the fields of food production and population leading seminars. Dr. Louis Thompson, Associate Dean of the College of Agriculture, is assisting with the plans for this segment of the program. It will include representatives and material from the World Food Institute, being established, appropriately, at Ames.

The opening event of the week will be a dialogue sermon between Dr. Richard Dickinson and Dr. David Stowe, Executive Vice President of the UCBWM. Dr. Dickinson, a UCC minister, is Academic Dean and Vice President of Christian Theological Seminary in Indianapolis.

Corporate members, staff and missionaries will be speaking in Iowa churches prior to the Annual Meeting, emphasizing the Iowa Conference project for the year-- "Partners in Mission."



Workshops to assist corporate members become better interpreters for the UCBWM will be a part of the three-day meeting. Missionaries recently returned from the field will be bringing inspiration, challenge and update.

The 165th Annual Meeting has all the marks of an exciting opportunity for corporate members to...learn facts about the precarious world food situation facing "All God's Children" because of the population explosion... hear how research and improved technology are trying to "win the battle"... and see how U.S. farmers are producing extra food to help meet world needs.

-- Alice Renaud, Director, UCBWM Planning and Arrangements Comm.

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DISTRIBUTION -- ONE ASPECT OF THE WORLD FOOD PROBLEM

by Shirley E. Greene
Associate Secretary for Service

When one begins to probe into the complexities of the distribution issues related to world food, the task resembles trying to get to the heart of an onion. Layer after layer must be peeled off. Each one presents its own set of problems and each one removed exposes a new deeper layer with even more obstinate problems. A brief paper can only look at a few layers and perhaps suggest others.

At the most superficial level, food distribution has to do with mechanics-- the actual physical transportation of food from its place of origin to the places where it is to be consumed, and the operation of mechanisms-- markets or feeding stations-- for its dispersal to hungry people. In some times and places famine may flow simply from the breakdown of these mechanisms: e.g., not enough boxcars, ocean freighters, cargo planes, or bullock carts to get the available food to a hungry community, snafued planning which causes a relief feeding operation to break down.

In the world of modern communication and transportation, such malfunctions of distributive mechanisms can usually be quickly corrected. More serious is the situation where human viciousness intervenes, where profiteering private companies or individuals deliberately withhold food to drive up prices, where a vain government refuses to admit that it has starving people in the hinterland, where a political power bloc seeks to starve a dissident population into submission, and the like.

The next layer has to do with the access of individual human beings to available supplies of food. Except for weight watchers in affluent societies and persons who fast for principle, no one goes hungry from choice. Certainly no one chooses starvation as a way of life. The hundreds of millions of earth's inhabitants who are undernourished and the hundreds of thousands who starve to death annually are hungry quite simply because they lack purchasing power. The economic systems of the world have failed to put in their hands either the food they need or the money to buy it. One researcher of this issue concluded with more profundity than at first appears that "the root cause of hunger is poverty."

The issues which confront us at this level have to do with land tenure policy (Millions of people are driven off the land and into the cities. Other millions on the land are kept hungry by the rents they are forced to pay.); employment policy (Millions find themselves in the slums of the cities without access to jobs. Other millions

are employed at wages which are insufficient to support adequate diets.); income policy, or lack of an income policy (Millions of unemployed and low-paid workers go hungry because governments fail to provide systems of income maintenance even at levels adequate for minimum subsistence.).

The next layer of the onion probes into the reasons why governments permit poverty and hunger to exist: At this level issues of political power begin to come into view. In developed countries hunger persists basically because of vast inequities in distribution of wealth and income, because of the unwillingness of the affluent to share, either through charity or through taxation, enough of their wealth to provide adequate food for the poor, and because governments, whether democratic or dictatorial, are so firmly in the power-grasp of the affluent that the determination to perpetuate injustice is insurmountable.

Among the developing countries are many in which the gross national product is simply insufficient to provide basic subsistence levels for present and burgeoning populations. But even in these countries, gross inequities exist between the levels of living of the power elites and that of the hungry masses.

One more layer of the onion exposes us to the international and global issues. Here we enter into the complex world of international trade, economic aid, balance of payments, multi-national corporations, and power politics. Many of the factors of selfishness, greed, and power-seeking which we found at the intra-national level repeat themselves now in more gigantic scale on the international screen. To look only at the role of our own country:

-- With 6% of the world's population, the U.S. enjoys about 40% of the world's income.

-- In 1949 foreign aid absorbed 2.8% of the U.S. gross national product; in 1974 this had fallen to .25%.

-- A 10% reduction in grain consumption in the U.S. would be sufficient to supply the grain deficit of India, Pakistan and Bangladesh.

-- Over 10% of U.S. fertilizer consumption goes on lawns and golf courses; this would supply India's fertilizer deficit.

-- The U.S. spends $375 per capita per year for military purposes; and $6 per year for economic aid to developing countries

Anyone who grapples with the problem of food and justice in the modern world is driven, sooner or later, to confront some fundamentally political questions. For example: (1) Can the untidy mixture of private business enterprise, and governmental and intergovernmental economic aid, be sufficiently improved to guarantee at least minimal fairness in distribution of the world's natural resources and production? (2) Does the track record to date indicate that centrally planned state economics, e.g. those of the USSR or the People's Republic of China, can insure at least equal productivity and fairer distribution? (3) Does the call for greater economic justice through political liberation and the transfer of power to "the people" involve an alternative model for the world economy, significantly different from either the mixed international system of the "West" or the planned state economic system of the socialist countries? (4) If the two existing economic orders, called "capitalist" and "socialist" are unable to cope with the deepening food and energy crisis, and no alternative order is at hand, will law-and-order military regimes characterized by authoritarian distribution of scarce commodities throughout their territories, inevitably sweep away democracies that demonstrate incapacity to meet their people's minimal needs? (5) Can the people of the United States so direct their prodigious economic machine and so control their democratic political institutions that their society will succeed in encouraging the advance of freedom, rather than its retreat, by stimulating rapid increase in distributive justice throughout the world?

How to Live on $100 a Year

If you are a "typical" American family in a small suburban house with an income of $8,000 or more, here's how to become one of the two billion or so equally typical families of the under-developed world.

In Just Twelve Easy Stages...

1. Take out the furniture; leave just a few old blankets, a kitchen table, one wooden chair. (The car went long ago-- remember?)

2. Throw out the clothes. Each one may keep the oldest suit or dress, a shirt or blouse, The head of the family has the only pair of shoes.

3. All kitchen appliances have already gone. Keep a box of matches, a small bag of flour, some sugar and salt, a handful of onions, a dish of dried beans. Rescue those moldy potatoes from the garbage can: those are tonight's meal.

4. Dismantle the bathroom, shut off the running water, take out the wiring and lights and everything that runs by electricity.

5. Now take away the house and move the family into the toolshed.

6. By now all the other houses in the neighborhood have gone; instead there are shanties-- for the fortunate ones.

7. Cancel all the newspapers and magazines. Throw out the books. You won't miss them-- you are all now illiterate. One radio is left for the whole shantytown.

8. No more postman, fireman, government services. The 2-classroom school is 3 miles away, but only half the children go anyway.

9. No hospital, no doctor. The nearest clinic is now 10 miles away with a midwife in charge. Get there by bus, or by bicycle if you're lucky enough to have one.

10. Throw out your bankbooks, stock certificates, pension plans, insurance policies, social security records. You have left a cash hoard of $5.

11. Get out and start cultivating your 3 acres. Try hard to raise $300 in cash crops, because your landlord wants a third and your local money-lender 10%.

12. Find some way for your children to bring in a little extra money so you can have something to eat most days. But it won't be enough to keep bodies healthy, so lop off 25 to 30 years in life expectancy.

If the entire world food supply were divided out to provide rations of the same size as Western Europe and America, only one third of the world's population would get any at all.
From Overpopulation: Everyone's Baby by Dr George Morris, published in London by the Priory Press at £4.50

RECENT BOOKS ON THE WORLD'S RESOURCE USE AND DEVELOPMENT

In the Human Interest, by Lester R. Brown, W. W. Norton and Co., Inc., N.Y., 1974.

You could scarcely do a better catch-up on the relation of resources (including food), development, and population than by reading Lester Brown's brief (186 pages) but remarkably inclusive study.

Mr. Brown is Senior Fellow with the Overseas Development Council. He is qualified to make an interdisciplinary analysis such as this by degrees in agriculture, science, economics, and public administration, and by experience with the U.S. Department of Agriculture.

The organizing theme of this book, written for World Population Year, is the massive population threat which faces the world. The population threat is seen in the context of growing shortfalls in food, energy, minerals, the waste absorptive capacity of the planet, and other vital resources. "The continuous pursuit of super-affluence by some of us in a world of scarce resources can now directly affect the prospects of survival elsewhere." (p. 93)

The goal for the world must now become, "population stabilization-- an end to population growth-- within every nation of the earth." (p. 17) United Nations demographers have projected population growth to 6 billion by 2125 A.D. Lester Brown does not judge the earth to have enough carrying capacity for that many people. Such levels of growth, he believes, would bring global disaster, even before they were attained.

Robert Heilbroner has faced much of the same data as Brown. In his recent book, An Inquiry into the Human Prospect, Heilbroner contemplates our human odyssey through time and conceives that it may end in the kind of fate that overtakes the hero in a Greek tragedy, a fate that hero brings on himself. Brown's scenario is neither so fatalist or tragic. We have "only one option." But we have an option to tragedy. That option is within human grasp.

Brown proposes strategies to bring world population to stability at 6 billion. These strategies include an adequate system for the delivery of the means to control birth and the education concerning their use. They include also upgrading of standards of living ("good nutrition is the best contraceptive," p. 119). But an examination of what has happened in nations where the means of contraception were not markedly improved and where economic standards were not markedly raised, yet where birth rates sharply declined, suggests another strategy: decline in the birth rate appears to have been due to gains in access to modern social and economic services-- such as education, health, employment, and credit systems. (p. 113) Brown sees another key strategy in lowering birth rates in a more equitable role for women.

For these strategies to take effect will require new lifestyles, a new social ethic, and leadership, including that provided by religious leaders. Such leadership can be greatly enhanced by the information, rationality, and vision Lester Brown's study offers to his readers.

-- The Rev. George S. Siudy, Jr.
Secretary for Stewardship Education
Stewardship Council, U.C.C.

Why Is The Third World Poor? by Piero Gheddo, Orbis Books, Maryknoll, N.Y., 1973. 143pp., $3.95.

This small book addresses itself to a very large question. Unfortunately, although it says a number of useful things about the Third World and poverty and development, its answer to the question posed by its title is one of the least satisfactory aspects of the book.

Written for popular reading, the book makes no pretense of being a scholarly study of the economics and sociology of the Third World. The author is a priest in the PIME Missionary Society of the Roman Catholic Church and a journalist. He writes out of his observations interpreted by his Christian faith. The text is studded with quotations from papal encyclicals and pastoral letters dealing with development.

The central thesis is that development as a human fact depends on a people's concept of life and on the basic ideas of their culture. The West, according to Gheddo's analysis, developed because of four revolutions which arose primarily out of the Christian heritage: (1) the concept of the equality of all men and the dignity of each individual person; (2) the idea of progress; (3) medical science and resultant population growth; and (4) science and technology.

For some reason, and here the book is quite vague, the Third World has not experienced these revolutions. Until it does, poverty will continue and development will not take place. It follows from this, according to Gheddo's logic, that the basic task of overcoming poverty rests on Third World people themselves. To be sure, the developed West can do things to help or hinder development in the Third World, but the ultimate determination rests on the indigenous people.

The author vigorously rejects the Marxist thesis that under-development is due to exploitation by others and that development is to be achieved by class struggle. He also rejects, although considerably less vehemently, the overly materialistic views of development which are inherent in Western economic liberalism and capitalism.

He concedes that the colonialism of the past and the neocolonialism of today have done much to hinder development but also argues that there were, and are many positive aspects to colonialism. From his Christian perspective he rejects violence as an effective or legitimate route to development. Yet he leaves the door open a crack by saying that "It is also not possible to condemn in the absolute every revolt against an unjust oppressor, once peaceful solutions... have been tried and failed."

Gheddo places considerable emphasis in any program for outside support of developmental efforts on respect for local cultures; but his plea is somewhat shrouded in ambiguity because of his insistence that the Third World must undergo the four revolutions previously mentioned if effective self-development is to take place.

The book concludes with a discussion of the appropriate role for Christians who wish to help combat the poverty of the Third World. In this regard, the author makes a strong case for small scale demonstration projects of the type supported by UCBWM and Church World Service as well as his own organization, PIME. "The humble, unpublicized work of missionaries, sisters, and volunteer laymen, who live at the people's level and help them grow gradually, is the most revolutionary work that one can think of."

This reviewer closed the book with a vague but persistent feeling of uneasiness. I was unable to reject outright any of the components of Gheddo's analysis: the importance of the four "revolutions" (somewhat dubiously claimed as Christian contributions to development); the admixture of good and bad elements in the colonial experience and in neo-colonialism; the necessity for internal initiative and self-development as a basis for overcoming poverty; the value of small-scale, church-supported demonstration projects for development.

It was the over-all emphasis which emerged from the author's particular blend of these several ingredients which left me dissatisfied. Without accepting totally the radical Marxist diagnosis, which blames the poverty of the Third World wholly on the oppressive and exploitative actions of first-world colonialism and neo-colonialism, I would have to assign to the constraints imposed on Third World countries by the ineffective, often misguided and sometimes downright exploitative trade and aid policies pursued by both first and second world neo-colonialist powers a considerably heavier role in the perpetuation of poverty than does Ghedda.

Finally, without denying the importance of belief and value systems as essential internal dynamics for combatting poverty, I would have to assign a very heavy burden of guilt for the continuation of Third World poverty to systemic factors within the poor countries. These perpetuate a small, powerful and wealthy elite of landlords, moneylenders and bureaucrats at the expense of masses of peasants and urban dwellers in the ghettoes and barrios. To my mind reforms in land tenure, credit, and tax systems are as essential as acceptance of the great concepts of progress and human dignity. In fact, these external and internal revolutions must go hand in hand if poverty is to be overcome.

-- Shirley E. Greene

RESOLUTION ON WORLD HUNGER

Adopted by Central Atlantic Conference, U.C.C June 16, 1974

Hunger, malnutrition and famine have become commonplace in our world. Being commonplace does not make them tolerable for the Christian. Living in a nation of agricultural bounty with the potential for massive food production adds weight to our sense of Christian responsibility for being stewards of God's gifts.

Therefore:

Be it resolved that the churches of the Central Atlantic be encouraged to give priority to the study of the problem of hunger in the world, seek possible solutions to the problem, and take such action as God's Spirit moves them to do; that the Central Atlantic Conference urge UCBWM, UCBHM and the U.C. Center for Social Action to give priority attention to this problem and to a responsible role for the U.S.A. in relation to it; and that the Central Atlantic Conference present this matter to the 1975 General Synod and the churches as a priority issue.

STOP PRESS!

By the next issue of Whole Earth Newsletter you will be hearing much more about actions to mobilize the entire United Church of Christ/USA for action regarding world hunger. President Moss, with the strong support of his cabinet of national and state executives, has appointed a Task Force to prepare recommendations leading up to General Synod action in June 1975. UCBWM has been asked to take leadership in this exercise; Shirley Greene of the Service Division is providing staff services. This denominational initiative will be correlated with others, and the NCC is expected to take vigorous action through Church World Service and other departments.

A JOINT MISSIONARY APPOINTMENT

Dr. and Mrs. Ronald Seaton have been appointed missionaries for public health service in India. This is the first time that the United Presbyterian Church, the United Church of Christ, and the Christian Church (Disciples of Christ) have ever joined together in making a missionary appointment.

Dr. Robert A. Thomas, president of the Division of Overseas Ministries of the Disciples, announced, "Thus we celebrate the reality of our unity in Jesus Christ."

The Rev. J. Oscar McCloud, general director of the United Presbyterian Program Agency, declared, "It is with a sense of uniqueness that we participate in the appointment of these people."

Dr. H. Telfer Mook, regional secretary for Southern Asia of the UCC and the Disciples, commented, "In this couple we have a firm commitment to public health. This is a hinge of history. It may be crucial in empowering the Church of North India to meet the crisis we all face. This is especially appropriate when we have the forecasts of the world's population doubling to seven billion by the year 2000, doubling again to 14 billion by 2020, and doubling again to 28 billion by 2050.

In presenting appointment certificates, Dr. David M. Stowe, executive vice-president of the UCBWM, told the Seatons, "You are sent by three boards which are growing toward unity. We pledge our united love to you."

Dr. Seaton has been appointed to Vengurla Hospital, Vengurla, India. He and his wife served at St. Luke's Hospital, Vengurla, from 1956 to 1970. The physician then joined the staff of the former Commission on Ecumenical Mission and Relations of the United Presbyterian Church.

Vengurla Hospital is United Presbyterian-related and is also affiliated with the United Church of North India. It has two Indian doctors and 10 nurses. Presbyterian health work in the locale dates to 1900.

Last year, the hospital served 1,384 in-patients and 9,360 out-patients. It has a separate tuberculosis sanitorium.

Ronald and Edith Seaton with their son, Jonathan, who has accompanied them to India.

OVERSEAS OPPORTUNITIES

SALARIED POSITIONS

Agriculturalist to teach courses in dairy farming, animal husbandry, and poultry production at Jaffna College, Sri Lanka. The position needs to be filled by 1/1/75 and length of term is 4 years, 10 months.

Director of Ecumenical Lay Training Center in Tamale, Ghana, to organize and carry out training programs for evangelists and lay church leaders for three years.

VOLUNTEER POSITIONS

Well Driller for two months in Tegucigalpa, Honduras, to work with Mennonite volunteers and Hondurans to train them in all aspects of well-drilling.

Coordinator/Advisor for Credit Union program in Togo to work closely with National Committee of Credit Unions and local personnel for 2-3 years. Fluency in French required.

Oral English Teacher needed for Senior High School at Kobe College, Japan. Three year term to begin Sept. 1975. Experience and accreditation preferred.

Urban Planning Engineer needed for 2-3 months to work with mayor of Yoro, Honduras (population 7,000), directing a study and planning for future of this small city. Fluency in Spanish required.

English-speaking Secretary to work for 6 months to a year in ACORDE office in Tegucigalpa, Honduras. General secretarial skills needed.

Teacher of High School Music and Teacher of Primary School Physical Education needed in Honduras for 10 months beginning 2/1/75.

INQUIRIES SHOULD BE DIRECTED TO:

Overseas Personnel Office
United Church Board for
World Ministries
475 Riverside Drive
New York, New York 10027

UCC SEMINARIANS OVERSEAS

Through a $20,000 "priority fund" grant from the Executive Council of the U.C.C., the UCBWM is able to send four UCC seminary students overseas this academic year on study fellowships.

The proposal was funded under the "Faith Crisis" priority outlined by General Synod. The idea is that students attending theological seminaries overseas will gain new resources for meeting the crisis of faith at home, which will then have an influence on their own ministries as they develop, and which they will share with their seminary communities whey they return home for continued study the following academic year.

This program is one attempt by the UCBWM to provide the whole-world context which it feels a contemporary theological education must have. (Other attempts include: (a) missionary-in-residence programs at various seminaries; (b) the UCBWM Council of Theological Students; (c) funding the IDOC Documentation Service for Theological Schools; (d) workshops, teach-ins, and special short courses at various seminaries.)

The following are the students awarded fellowships in the first year of the initial two-year program:

D. MICHAEL DODD--
student at Union Seminary, NYC. Beginning in September of this year he will spend the entire year at United Theological College in Bangalore, India.

YVONNE BEASLEY--
student at Duke Divinity in Raleigh. She hails from North Carolina and will be studying for a year, beginning in September, at Trinity Theological College in Legon, Ghana.

MARLENE WILSON--
is presently working toward an M.Div. degree, anticipated in 1976, at Andover-Newton. Marlene will be joining Yvonne at Trinity College in Ghana for the year.

WILLIAM R. MARK--
presently a student at Lancaster. He has done fairly extensive traveling in the Far East, including living in Bali, Indonesia, at an Ecumenical Workcamp from 1964-65. Hopefully he and his wife, Paulina, who would join him, will be going to STT in Jakarta to begin work there in January of 1975. Final arrangements are still pending.

WHOLE EARTH BULLETIN BOARD

Need a sermon outline for a mission emphasis Sunday or a Missionsfest? The B.W.M. has a new one, prepared by Director Robert Midgley of Rockford, Illinois. For a free copy, write Ms. Judy Go, Interpretation, UCBWM.

The Chicago Cluster of Theological Schools is offering an interesting multi-disciplinar approach to the study of mission: "Cross-Cultural Communication: Intensive Unit I," listed for the Spring Quarter of 1975. This 9-credit-hour course is a "total environment experience for students who wish to acquire beginning levels of competence in the effective communication of the Gospel in cultures and subcultures other than their own.

Tom Paton is the author of an article in the Japan Christian Quarterly (Spring '74) on "The Unwanted Pregnancy in Japan."

The Rev. Ed Hawley (missionary in Tanzania and Kenya from 1964-73) continues to follow his interest and concern for the African continent as executive editor of AFRICA TODAY, a quarterly journal on contemporary African affairs, published at the Center of International Relations, Graduate School of International Studies, Denver, Colo. 80210. Subscriptions are $8 per year, with cheaper rates for students, for longer subscription and for bulk orders.

The Ecumenical Institute at Bossey, outside Geneva, continues to offer exciting study opportunities for pastors, theological students, and laypersons. Dr. John Mbiti is the current director. A limited number of scholarships is available for Americans to take part in the Institute's main program, The Graduate School of Ecumenical Studies. The session running from October 15 - February 28 is related to the World Council Assembly theme, "Jesus Christ Frees and Unites." For information write: Mr. John Backer, NCC-DOM, 475 Riverside Drive, New York, N. Y. 10027.

John Backer also reminds our readers that an NCC exchange program provides an opportunity each year for two Americans to study in Germany and two in the United Kingdom, with funds made available by the German and British churches.

Mr. Wm. Wegner, formerly on the UCBWM Corporation, has been chosen as the new chairman of Heifer Project International, on which he formerly represented the BWM. He is a member of Calvary UCC in St. Louis.

Ms. Lela Wasser, a BWM missionary in India from 1950-58, has accepted a call from United Church Homes, Inc. to be assistant administrator and program director of Trinity Home, Dayton, Ohio.

Rhodesian Chrome, a document prepared and now updated by the United Nations Association of the USA (345 E. 46 St., N. Y., N. Y. 10017), traces in detail the background and history of the Byrd Amendment and its implications for US economic, national security, and foreign policy interests. Copies are $1 each, 90¢ for 10 or more.

Almost as if in response to the article by Prof. Kumazawa in the last W.E.N., it was announced that the Protestant churches of Singapore were sending the Rev. Noah Chen to pastor the new Chinese Community UCC of New Jersey. His mission is supported by funds from the Central Atlantic Conference and the Board for Homeland Ministries. The congregation meets in Union Church, Upper Montclair.

Walt Snowa, currently on Furlough from Indonesia, highly recommends to missionaries wanting cheap, sturdy, battery-operated A-V instruments to consider the equipment advertised by World Neighbors, Inc. (5116 N. Portland Ave., Oklahoma City, Oklahoma 73112). On request they will send you the booklet "Projectors, Programs, and Visuals."

International Women's Year 1975

NOT FOR WOMEN ONLY

International Women's Year 1975 should be in your thinking as you are planning meetings and programs.

The designation of International Women's Year by the United Nations (and also by the USA) comes at a time of growing world recognition of the importance of women in the promotion of peace, economic and social development plans, and population programs.

The emblem for the year (above) suggests the three aims outlined:

(1) to promote equality between men and women;

(2) to ensure the full integration of women in the total development effort, especially by emphasizing women's responsibility and important role in economic, social and cultural development at the national, regional, and international levels, particularly during the Second UN Development Decade; and

(3) to recognize the importance of women's increasing contribution to the development of friendly relations and co-operation among States and to the strengthening of world peace.

Also of special interest to UCBWM missionaries and colleagues is the project for Family Thank Offering in the UCC in 1974 on EMPOWERING WOMEN FOR CHURCH RENEWAL AND COMMUNITY SERVICES. If the goal for all three projects is reached, the UCBWM will receive $70,000 to aid the empowerment of women across the world by: (1) utilizing increasingly the insights, skills and abilities of women in the life and work of the church, and (2) enabling women to reach out into society with the liberating gospel of full personhood.

Let us know if you want available UN materials and tell us what women's programs or emphases you are concerned with or which should be brought into being in the 1975 International Women's Year.

-- Margaret Blemker
Near East Secretary, UCBWM

WOMEN'S LIB IN CENTRAL ANGOLA

"Who does she think she is?" "What's she want to be ordained for?" "Her husband will be ordained; why her too?" "How can a woman be a pastor?" Etc., etc., etc.!

These are only a few of the comments Mrs. Ilda Chipunda Valerio Cassinda heard when she chose to prepare herself for ordination as a minister of God.

With a smile, deep faith and real courage, she met all opposition and on June 9th, 1974-- along with her husband, Estevao-- was ordained by the Council of Evangelical Churches of Central Angola.

It has been a long road to the Christian Ministry for Ms. Cassinda. The oldest of 10 children (including three sets of twins), she was born July 8, 1946 in the village of Sicato, in the Andula area of Central Angola. Her parents had been converted to Christianity as children and later passed on their deep faith to their sons and daughters. Ilda's father, Valerio Cachimbamba Gengu, is a deacon in their church.

Ilda's primary education began in a nearby village and then at the Chipeio Pastoral Center and finally at Chilesso Mission. She then went on to Means School at Dondi Mission. When she completed the "first cycle" of the high school course-- although a brilliant student-- she was obliged to leave school in order to help support her many brothers and sisters.

Thus she became a primary school teacher at Chilesso Mission, teaching there for four years. During this time she married a fellow teacher, Estevao Cassinda. In 1970 they felt called by God to the Christian Ministry. That year they came to Emmanuel Seminary at Dondi Mission. After four years at Emmanuel, Ilda received diplomas in both Christian Education and Theology, while her husband specialized in Theology.

Ms. Cassinda, besides her seminary and further secondary studies, has managed to be an outstanding wife and mother (with four small children), fulfilling all her duties with a cheery smile and Christian humility.

Now Mr. and Mrs. Cassinda will soon be going to the coastal city of Benguela to begin their work. Facing the future, Ilda says that her main goal is to help make the Word of God come alive in people's lives. Her deep concern for Christian Education will lead her to explore many paths for bringing the Gospel to bear on the lives of those she will serve. This is a special challenge at this time in Angola as the country prepares for independence.

Ms. Cassinda's first sermon after ordination was based on I Peter 2:9, "You are a chosen race...that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light." We salute Rev. Ilda Cassinda, the first African woman pastor in Central Angola, confident that she will "declare the wonderful deeds" with all her "heart and soul and mind!"

-- Rev. Ms. Joyce B. Myers

THE PORTUGUESE REVOLUTION

by the Rev. Lawrence Henderson
Associate Regional Secretary for Africa

Is it really true? That was the first question prompted by the news on April 25th that the Salazar-Caetano regime was overthrown after 48 years of fascism. The answer gained from a brief visit to Lisbon in mid-May was, yes, it is true. The old officials were removed. The vicious Political Police and censorship were abolished. New political parties appeared; workers could organize freely and even strike.

Will it last? This is the question we continue to ask about the provisional democratic government which has pledged itself to prepare Portugal for free parliamentary election by April 1975. With each day that passes the affirmative answer becomes firmer.

What will the change in Lisbon mean to the Colonies? Independence. Portugal will recognize the independence of Guinea-Bissau by the end of 1974. Negotiations are proceding between Portugal and Frelimo, the Mozambique liberation movement. Angola is more complex, but the momentum from Guinea and Mozambique should impel Portugal to find a way to recognize the independence of its largest and wealthiest colony also.

What will independence in Angola and Mozambique mean to the rest of Southern Africa? Trouble to the White minority regimes and hope to the Black majorities. The Whites in Rhodesia have just reelected Ian Smith's Rhodesia Front. The confrontation will become more intense. Black South Africans and Namibians have taken heart: if the rigid Portuguese police state in Lisbon can be overthrown perhaps the Nationalist regime in Pretoria can also be removed.

What does the revolution mean to the Christian communities to which we are historically related in Angola and Mozambique? Restrictions are lifted: people can talk, meet and travel. The Evangelical churches in Central Angola will hold their first annual meeting in 13 years. A new style of ministry will be developed; the struggle for survival must give way to imaginative programs of spiritual renewal and nation building.

What signs have the churches given of such creative initiatives? In Angola and Mozambique the churches are using the term "New Life" (Vida Nova) to describe an integrated program of evangelism, education, public health, agriculture and family life which is being formulated. In the 50's the church in Central Angola had a similar program, Folk Betterment (Melhoramento do Povo). The Portuguese government prohibited the program because the Africans were becoming too independent and the Angolans were looking to the Protestant church for social services rather than to the government. In Mozambique the Presbyterian and United Methodist churches have a joint "New Life" committee.

What can we do to support our fellow Christians in Angola and Mozambique in their new life? One of the basic principles of the liberation movements is self-reliance. Canon Burgess Carr, General Secretary of the All Africa Conference of Churches, recently wrote: "...over the last thirty years...Africans have become responsible for the life and growth of Christianity in Africa." Our present role is to be sensitive to the Angola and Mozambican Christians as they experience new life and may wish to communicate with the wider Christian family from which they have been isolated for so long.

MIDDLE EAST ORTHODOX AND PROTESTANTS

The inaugural assembly of the Middle East Council of Churches (MECC) held in Nicosia, Cyprus, May 28-30 was a historic event of major importance for the church life of the Middle East. The new regional body incorporating Eastern Orthodox, Oriental Orthodox, Protestant and Anglican churches was 10 years in the process of formation. It succeeds the largely Protestant Near East Council of Churches (NECC) created in 1924 on the Mount of Olives.

The meeting adopted a constitution which provides for a general secretariat and activities on behalf of Palestine refugees, dialogue and witness; radio work; literature; Christian education; interchurch and development services, youth and student service.

Bishop Samuel of the Coptic Orthodox Church told the opening session: "The establishment of the NECC on the old missionary assumptions did not help the national churches to participate.

"It is our common responsibility now to pray and work hard to detect the spiritual and social needs of our people, and to plan together how the churches in the area can cooperate in responding to them and in serving the message of our Lord to mankind, expressing his liberating ministry, his saving call, his healing power for souls and bodies, and his illuminating word to the needs of the oppressed."

J. Richard Butler, now Middle East Secretary for the National Council of Churches, who was present at the meeting, commented as follows:

There are twenty-two churches which are members of the Middle East Council of Churches, representing some 6.5 million Christians of the area. The geographic spread reaches from Iran to Morocco and Turkey to the Gulf. It should be noted however, that not all churches of this area have been included. For example,

AACC MEETS

Self-reliance and liberation were the key words of the Third Assembly of the All Africa Conference of Churches (AACC) held in the Zambian capital, May 11-24. Some 103 representatives of Protestant, Orthodox, Coptic and Independent churches in 31 African countries came together to discuss the theme "Living no longer for ourselves but for Christ."

According to the Rev. John Gatu of the Presbyterian Church of East Africa, the newly-elected chairman of the General Committee of the AACC, its principal achievement was in identifying those things which prevent "the African Church from taking root in African soil." The report on the "Ministry for Social Justice" clearly underlined the role of the Church as servant and not slave. It suggested that a moratorium on external assistance would be the best means for allowing the African Church to take its responsibility for mission in the African context.

The document identified the need to find locally all the resources the churches require to fulfil their prophetic task. The churches have often underestimated their own resources as they have always relied on those which have come from overseas, the document added. Now is the time to put first priority on the use of competent African personnel and to train potential leaders quickly.

The reports of the Assembly recognized the need for radical change in the training of theologians and lay people if the words of Canon Burgess Carr, general secretary of the AACC, were to become reality. In his report to the Assembly Canon Carr spoke of the need to regenerate Africa by making a fresh commitment to radically renew "the form and content of our faith so as to enable it to provide a true spiritual anchor in our continuing struggle for cultural authenticity and integration, human development, dignity, justice and peace."

FORM NEW REGIONAL COUNCIL

major exception is the Ecumenical Patriarchate of Constantinople, and the Armenian Patriarchates of Jerusalem and Constantinople. Other churches, while included, will probably, as in the past, have only marginal involvement.

The organization of the Council is along the lines of families of churches, rather than solely on the basis of individual church membership. The "power" of the Council is thus shared in a tripartite way. This formula leaves the door open to possible membership in the Council of the fourth family of the Church, the Roman Catholic and Eastern Rite Catholics.

The dynamics of the meeting were very interesting to observe. The joy and celebration that the "marriage had taken place" did not completely obscure the realities of what the future might hold. There was obvious fear at some points on the part of the Protestants that they would be swamped in a sea of Orthodoxy. However, even in this brief meeting, it became evident that there is no unanimity between the two families of Orthodoxy, and that the Protestants, in fact, can play a key role in the Council, possessing, as they do, the "swing votes" necessary for passage of any action on which there is not Orthodox agreement. The Council is not an "Arab" Council of Churches. With the inclusion of the Church of Cyprus, the churches from Iran and the Armenians, membership in the Council contains some of the richness and diversity of the Middle East, itself.

One had the sense of being present at an historic event and sharing in a moment of real significance.

IN LUSAKA

In an appeal to the new Portuguese government, the Assembly called for positive proposals for a cease-fire, the recognition of the legitimacy of the goals of the liberation movements and immediate negotiations to achieve the full liberty and independence of the overseas territories. The Assembly urged the liberation movements to respond favorably if such negotiations were offered. Using the same words as the Roman Catholic bishop of Nampula and 94 missionaries from Mozambique, the Assembly demanded that the Concordat and missionary agreement between the Vatican and Portugal-- which the statement described as making the Church "an accomplice of a system which contributes to cultural genocide"-- be annulled.

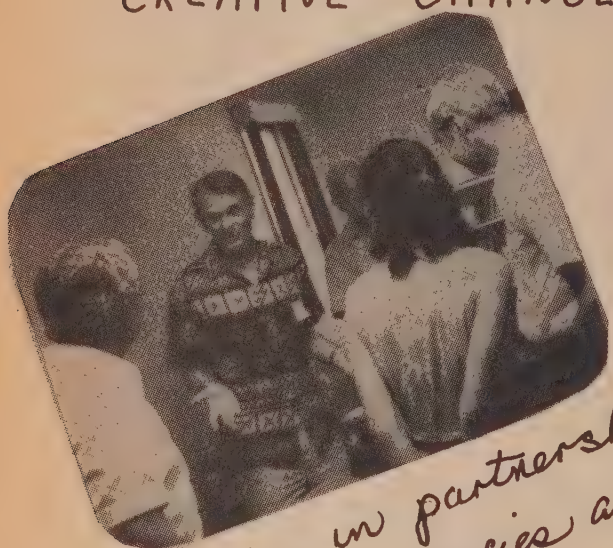
Opening the Assembly the Zambian president, Dr. Kenneth Kaunda, made a moving appeal for African leaders, free or still oppressed, "to be united more than ever before in developing the spirit of forgiveness," a theme that was picked up by Dr. Philip Potter, general secretary of the World Council of Churches, addressing a church rally in Lusaka. "Whites still deal with Africans in a superficial, proud, brutal and deadly way," he said. But he warned Africans not to assume they had all the answers.

Noting that the missionary and evangelical work undertaken by overseas churches must contribute to the emancipation of Africa, the Assembly was concerned about the idea of the Ecumenical Sharing of Personnel being discussed by the WCC, which it feared would "defeat the purposes of africanization." The introduction of a moratorium would also encourage the African churches to find the necessary financial resources locally, the Assembly said. A sign of hope is the fact that while in 1963 the African churches only contributed 5% of the costs of the organization of the first Assembly of the AACC at Kampala, this year they managed to provide 60% of the funds for the Assembly.

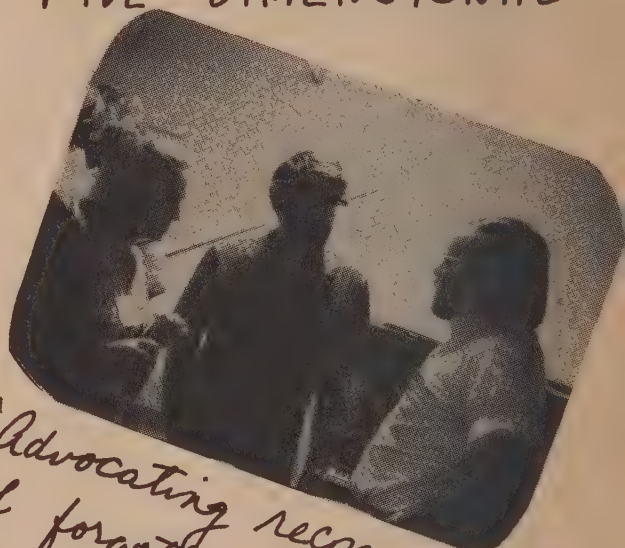
OVERSEAS PERSONNEL CONFERENCE, Pottstown, Pa., Aug. 1 - 4, 1974

"EDUCATION, CHRIST AND CREATIVE CHANGE

THE CHURCH'S ROLE IN EDUCATION FOR CREATIVE CHANGE IS FIVE DIMENSIONAL:

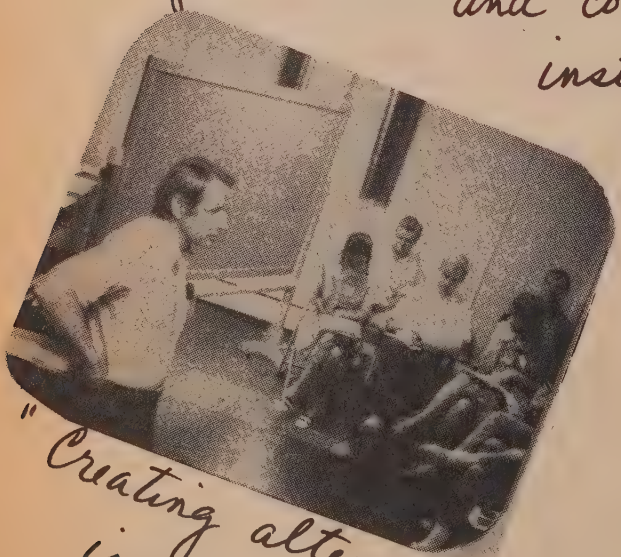


"Educating in partnership with other agencies and governments"

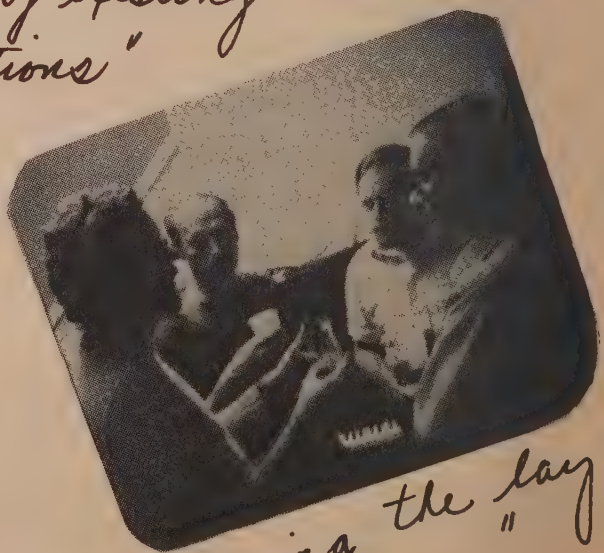


"Advocating recognition of forgotten needs"

"Examining the pros and cons of existing institutions"



"Creating alternative institutions"



"Fostering the lay apostolate..."

39 missionaries from 12 nations gathered together on August 1st with JCBWM New York-based staff and staff of the Stewardship Council and Office of Communication for a conference on the theme "Education, Christ, and Creative Change."

The keynote speaker was Dr. Edward Powers, General Secretary of the Division of Evangelism, Church Extension, and Education of the Board for Homeland Ministries, the chief architect of the "Shalom Curriculum." In his major address and subsequent platform appearances Dr. Powers sought to share with home and overseas personnel concerns for a type of education which-- in the words of the Lima Consultation of the World Council of Christian Education-- "is not so much to teach as it is to become committed to a reality in and with the people," to "learn to live, to encourage creativity in ourselves and others; and, under God and his power, to liberate mankind from the bonds that prevent the development of God's image."

The Rev. Paul Kittlaus, Coordinator of the Washington Affairs Center of the Center for Social Action, U.C.C., spoke on "Working with Institutions for Creative Change." Dr. Telfer Mook of the JCBWM, in a panel, sought to bring to the participants' awareness the immense potential for creative change of the institutions we now possess, if such potential is concentrated and used strategically.

In Bible studies, sharing sessions, and small groups-- as well as at worship services which many, in their evaluations, described as highpoints of the Conference-- the participants sought to share more meaningfully in God's work for creative change in human society. All recognized that each situation in the world is different, with different potentialities and different obstacles to the ministries of the church, and so it would be impossible to develop one overall strategy for educational mission throughout the world, but it was the sense of the Conference that we must look at the phenomenon of change in an integral way. As Dr. Powers put it, we start with a definite faith-view, from which we do analyses of the situations in which we are placed. In those situations we develop alternative strategies and work out the particular approach(es) we will use, continuously evaluating the results of those strategies as conditions change, revising our approaches as God leads us to see new doors opening or old ones shut. No one strategy will remain valid for long in a world such as ours.

Dr. David Stowe, in his final meditation-- "Christ as the Norm for Creative Change"-- referred to what happened when John the Baptist sent messengers to ask if Jesus were the Christ (Lk 7:18-23). If through our ministries the blind come to see, the lame come to walk, the deaf start to hear, and the good news is preached to the poor, he said, "that may not be bad for a basic criterion for judging whether we're carrying out God's commission!" Such ministry may, however, he pointed out, be possible only if we in a real sense die in carrying it out.

Opposite page: Top Left: Dr. Stowe talks with Paul Gregory and Tony and Aiko Carter (Japan); Top Right: Ned and Becky Luther (Rhodesia) speak with Paul Kittlaus; Bottom Left: Dr. Powers addresses the Conference; Bottom Right: Neill Richards explains a point to Larry Henderson, Paul Kittlaus, and Len Clough (new Assistant Treasurer for Donor Development).

A W.E.N. PROFILE -- DR. KENKICHI AMANO

In our last issue we devoted two pages to the Japan-North America Ecumenical Encounter Project. One of the Japanese team members was Dr. Kenkichi Amano, a 70-year-old psychiatrist, who is an elder of the Aizu-Takada Church.

The following is a summary of Dr. Amano's Christian experience:

Dr. Amano heard a Christian hymn for the first time when he was twelve. Throughout his life Christians influenced him, especially a student friend who was a zealous Christian.

But while Dr. Amano was in medical school in Kyoto, he began the practice of Zen meditation (zazen). Once he spent a week at the temple Tenryuji and there experienced a kind of enlightenment. Later, while working in Osaka, he would meditate an hour each morning. Colors looked brighter; food tasted better; he could work harder and was more creative.

In 1947 Dr. Amano returned to his home town, Aizu-Takada. However, he found it difficult to continue his meditation and often strayed from a life in accordance with his conscience. At the same time he was concerned that his family live in harmony and love. After attending church for a time, he decided to ask for baptism. But being loyal to his Zen mentor, he wrote asking for his opinion. The Teacher wrote back saying, "By all means be baptised. Zen and Christianity are seeking the same goal." So Dr. Amano was baptized in January, 1970.

People who heard Dr. Amano speak in Canada were intrigued by his story. Great interest was expressed in Dr. Amano's experience of Zen and its relationship with Christianity. Dr. Amano often had a chance to explain his understanding of Zen and even to demonstrate the sitting posture of zazen. Zen, says Dr. Amano, tries to achieve a self-awareness, a discovery of the heart that was given by God. If Zen has any claim to validity, it is open to truth wherever it may come from. It ought to be open to love, and the deepest expression of love is found in the love of Jesus on the Cross. Perhaps Zen could be compared with a cup, emptied of tea and tea dregs, open to receiving a new content. Dr. Amano likes Jesus' words, "Blessed are the pure in heart, for they shall see God." Zen attempts to achieve purity of heart, but purity of heart is fulfilled in a vision of God, His love and His purposes.

Early missionaries often rejected other religions outright. But there is no doubt that Zen has been a wonderful preparation for Dr. Amano to receive Jesus Christ, who has not destroyed but has fulfilled.

Dr. Amano presenting a photograph received in Canada, during the Ecumenical Encounters, to his minister, the Rev. Sakae Endo of the Aizu-Takada Church.

MY MISSION -- TEACHING ENGLISH

In our last issue, we published an rticle by Helen Post on why mission- ries should teach in Japan and a first esponse from Bill Kroehler. Here is a second response, by the Rev. Myron Ross, a teacher at Kansei Gakuin University Senior High School. The Rosses have been in Japan for twenty years.

"So you teach English in Japan? hat do you do as far as mission work s concerned? You mean that is all?" Teaching English is not missionary ork. Any one can do that...." So oes the conversation all too often hen I meet with members of congrega- ions around the country.

How do you respond to this line of hought? There can be no greater mission han the formation of young life, and his is what a teacher of any subject is esponsible for. To teach a person to peak correctly, to give him or her a ocabulary that can be used in all situ- tions, to impart nuances that soften nd enrich the use of language is indeed mission.

In mission, the most important hase is meeting people, in order to hare the message of Christ. In Japan his is not an easy task. Japanese are ot too responsive to tracts on religion. t is extremely difficult to get into a ome and sit down to talk to a complete tranger. It has not been part of the apanese tradition to practice the Romance of Doorbells."

Then how has the church grown? It was the Christian missionary who started schools on a wider scale and offered girls an opportunity to join the educated. Opening the door to greater opportunity for the people also opened the door to the evangelization of the people. The missionary assumed the role of teacher, not only of the Bible, but also of mathematics, history, geography, agri- culture and English. He had to be all things to all people if he was to reach them, in order to share the message with them.

Schools were started and young people came. In the beginning, most, if not all of the teachers were foreign missionaries. They trained the Japanese to be teachers and to follow the Christian Way.

As time went on, the schools were taken over by the Japanese, as they should have been, and the missionary assumed a lesser role in the overall educational process. Since Japanese is a difficult language and is more properly spoken by a native speaker, the missionary found that he might be more useful as a teacher of English. In this role he would have before him hundreds of new faces every year. He could impart to them not only English, but the Faith he had come to proclaim.

In Japan, the teacher has a tight- er hold on his students than in America. Students frequently become followers of their teachers. They choose a teacher and 'latch on' to him or her for the rest of their lives. They keep in touch long after graduation and place that teacher in the center of their lives for all time. Therefore, it is easy for the missionary and the Chris- tian teacher to lead his students to church and guide them to the acceptance of Christ.

The subject that is taught by the teacher is not the important thing, but the life of the teacher as it appears to the student in his daily actions is of vital importance. For the missionary, here is an opportunity to reach hundreds of young people, without force, in a very natural way. We are called upon to live our faith as well as proclaim it by word of mouth. This is the Faith Christ pro- claimed, the Living Faith, and if teaching English opens the way for such proclama- tion, that that's all I do. I teach English to six hundred Japanese boys every year and by the grace of God I share my faith.

THE CIRCLE OF SHARED FAITH

In 1874 three missionaries of the then ABCFM were hard at work in the Kobe-Osaka area of Japan, preaching and laying the groundwork for the emergence of indigenous Christian churches. Missionaries Gulick, Gordon, and Greene were well remembered this spring as two of the churches that grew out of their work celebrated their 100th anniversaries.

The Osaka United Church of Christ invited UCBWM missionary Alden Matthews to be present and bring greetings on behalf of the UCBWM at the celebration on May 26, 1974. Alden writes of the occasion:

> "Yesterday was a memorable day at Osaka Kyokai (church).... Honor was shown to the UCBWM (as successor to the old American Board) by giving me embarrassingly preferential treatment through the day (of festivities).... I read Dave Stowe's letter at the ceremony and handed it formally to Rev. Ichikawa to be included in the record of the occasion.... The big surprise came at the reception when the church presented a contribution to the American Board in a formal presentation envelope which I am enclosing. Inside was a check for ¥ 200,000 (over $700)."

Faith shared over long years has come full circle and is now shared anew across the Pacific. It is no accident that the "old American Board" is now part of the Japan-North American Commission on Cooperative Mission that includes both North American and Japanese churches linked for mutual mission in Japan and North America. We rejoice in the richness of both giving and receiving.

-- Elinor G. Galusha

LETTERS TO THE EDITOR

(Re: "Armed Conflict in Rhodesia" by Claude Peters, Summer, 1974)

In general I disagree with the article by Peters, but my chief objectio to it is that it includes so few facts, is so full of conjecture, and is somewhat (to say the least) paternalistic. Let me respond directly to some of his statements.

"Increasingly various churchmen and chur bodies are calling them 'Liberation Move ments,' a term which seems to endorse the goal of these men but neglects to re veal the violence and bloodshed which is being used to achieve it."

Who says so? What evidence is ther for this? How many churchmen and church bodies that Mr. Peters knows of have accepted the sad fact of these liberatio movements without being painfully aware of the bloodshed? Those people who support the liberation movements are usuall the most conscious of the meaning and the pain of violence.

"In spite of witnessing . . . basic human rights and courtesies being denied, I still cannot escape the conclusion that the situation in Rhodesia is not yet totally evil."

Well, I wonder what Mr. Peters would say if he were confronted by a similar situation in his own country? I know that if I were ruled by an exclusive clique in my own country I woul want to do something about it. Especial ly if that clique were foreigners and White racists. "Basic human rights" seem to me to be worth fighting for.

"The process of law . . . is relatively uncorrupted."

What a lie! Why doesn't Peters refer to, for instance, The Master and Servant Act or to the Vagrancy Act? Why doesn't he refer to a Black like Eddison Zvobgo who was imprisoned in Salisbury Gaol for 7 years without ever getting a court hearing? Why doesn't

(Cont. p. 35)

lando Zapata puts finishing touches on a cartoon

Rolando Zapata of CAVE

"How would you like to the things you like best d yet be paid for doing em?"

Rolando Zapata was speak-g of his eleven years as ecutive director of the ntro Audio Visual lucativo (CAVE) of Mexico ty which seeks to develop etter communication in the urches, especially where ristians and others are rving the whole man.

And CAVE seems to be ing this extremely well, th material of consis-ntly high quality and mmitment to being an ent for change in society. erything which comes out the CAVE office attracts e reader, especially the rtoon drawings which em the mark of a Zapata oduction. Even the "o" the end of his first name becomes a happy face in his signature.

Participants in conferences where Zapata is present enjoy his steady stream of cartoon drawings which illustrate some point of discussion with humor both gentle and barbed.

It all started when Zapata was about to graduate from the Union Theological Seminary in Mexico City, expecting to become a Methodist pastor like his father and grandfather. His artistic talents were recognized and he was offered the post of director of CAVE.

"I soon found myself doing the things I like best," Zapata recalls. "Like drawing, publishing simple mimeograph bulletins, producing filmstrips and radio programs and teaching the use of visual aids."

A PARTNER IN MISSION

Zapata and the CAVE staff are now involved in wider concerns without neglecting their original purpose of assisting the Protestant Churches in developing better audio-visual communication. CAVE is now open to all churches, organizations and individuals. It serves as a consultant to the Population Foundation, a school of journalism and other institutions.

"CAVE seeks to be an agent for change, especially in the production of 'conscientization' materials to keep the institutional church aware of its broader mission to the whole man," Zapata reports.

CAVE rents out films and projection equipment, flat pictures and slides. It also sells audio-visual equipment at reduced prices and is involved in producing radio programs and filmstrips.

It has a program of communication education at seminaries, Bible Schools and churches.

Intermedia, the overseas communications department of the National Council of Churches, U.S.A., provides 55% of CAVE's budget.

--from WACC Action

CAVE is one of the many ministries which the UCBWM is supporting through a grant to Intermedia of $46,000 in 1974.

THE FUTURE OF THE MISSIONARY ENTERPRISE

From May 13-17, in Ventnor, N. J., about 75 people were collected to consider "The Future of the Missionary Enterprise." It was an enormously diverse group from Roman Catholic (23%) and Evangelical (28%) as well as "main line" Protestant churches. Of that group roughly 1/3 were from the churches formerly under missions.

We heard presentations from Pierce Beaver, Peter Wagner, Gerald Anderson, and also from Ruben Lores, Ogbo Kalu, and other Third World Christians. The seminar was alternately billed as a "New Edinburgh" or "a new Tower of Babel" and it swung dizzily between these poles. In the end, the participants heard, some for the first time, the sometimes shrill demand that American missionaries and their boards "get off our backs." We discovered afresh the arrogance of a church with structures for sending but none for receiving and the need to implement now in many parts of the world the Bangkok call for moratorium-- if and as requested by the Third World churches. To those who say that the UCBWM is being pushed toward this anyway, I can only say that it seems to me that we should be aware that we are failing to educate each other to recognize the hand of God in what affects each of us painfully.

What was so very evident was, as Ruben Lores of Costa Rica put it, "You Americans just can't see that not only are you bungling the job abroad, you don't even know what evangelism is. You can't do it at home. How can you have the audacity to tell us how to do it abroad?"

And on the last day an Indian Christian told us the story of the clown who was told to inform the circus audience that the tent was burning. "Nobody, of course, believed him. So he cried out that all would be burned. And they laughed all the more. But of course that didn't make any difference about the fire." We felt helpless and lost.

The results of the seminar were important and its documents (they are published in IDOC #9) should be required reading for all of us involved in the overseas ministries of U.S. churches-- not because they are statements of decisions, but precisely because they represent gropings and discoveries that we neglect to our loss. To use the analogy of that circus fire again: Maybe if we are aware that the tent is buring, someone among us will have the wit to find the way out for all of us, most especially those of us in the West. For we shall have to get out.

--by Dick Sales
Missionary in Botswana

The next issue of Beautiful Feet will contain a personal report by Al Krass on the International Congress of World Evangelization, in which he participated in July. It was a surprising meeting in many ways, and-- he believes-- it opens up vast new possibilities for Evangelicalism and for new dialogue and cooperation between WCC-related churches and Evangelicals. Copies free.

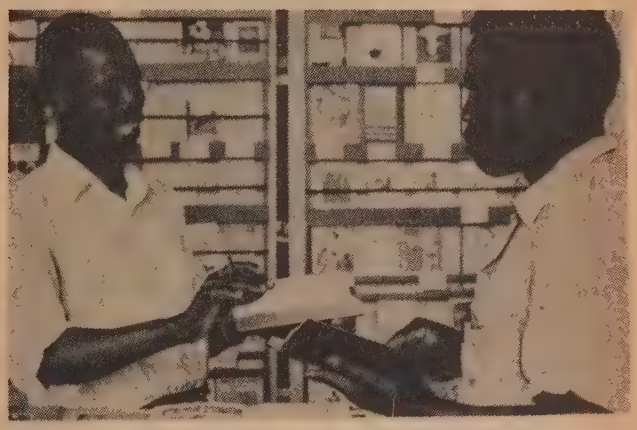
SCRIPTURE DISTRIBUTION AS PART OF THE MISSIONARY TASK

e following response to "From a rking Definition of Evangelism" me from the former UCBWM Executive ce-President, Dr. Alford Carleton, Pleasant Hill, Tennessee.

The Charter of the Board in 1812 quired "that one quarter part of the come of the funds of said Board shall faithfully appropriated to defray e expenses of imparting the Holy riptures fo unevangelized nations in eir own languages."

With the passage of the years, how-er, that work was more and more taken er by the Bible Societies, so that e specific Charter requirement was re-ved in 1863. To my surprise, however, the skillful study "From a Working finition of Evangelism," just circu-ted, there is not a single line from ssionary or staff of the Board to dicate that the circulation of Scrip-re is a part of the evangelistic ac-vity of a missionary today!

My own experience-- and I did have irty years in the Near East Mission, ere "evangelism" is under particular fficulties-- is that the persistent d timely distribution particularly of e Gospels is not only a live option t a very useful tool for the teaching the life and works of Jesus Christ d the awakening of the mind and con-ience of many a man or woman. To be-n with, The Book is a holy concept most religions. Furthermore, this ok comes in the idiom and way of ought of Asia, and is not "foreign" most missionaries are. Furthermore, e Gospel speaks for itself without y outward pressure. It is after estions have been raised, or conscience oused, that a non-Christian becomes "inquirer," ready to hear what the ristian has to say. Quite a differ-t readiness from that aroused by any issionary" or "evangelist" who comes



talking at a man, rather than to him. The heart of the unbeliever responds most warmly to the confession of the temple guard who did not arrest Jesus because "Never man so spake." After that conviction comes the time for the spoken word!

It would seem to me that our missionaries and staff might consider scripture distribution an essential-- and fruitful-- means of evangelism.

An earlier response to the Board's evangelism emphasis came from Emmons White, missionary in India from 1917-59:

The proposed Definition of Evangelism seems good in general, but I wonder if it would not be well to add to it by way of qualification. It has seemed to me that a certain amount of spiritual dynamic has slipped away from the Board's work. It seems to me that the modern scholarly attitude toward Hinduism and Buddhism, for example, has to some extent affected the attitude and thinking of many university graduates who have been considering what their duty is about the winning of converts from such great non-Christian faiths.

It seems to me that more emphasis should be placed on making sure that the men and women who hereafter go out as missionaries of the Board should have a clear understanding of what the motivation of "World ministries" really is. Of course in many countries now the national Church is really in charge of evangelism and its various ministries and the missionary's function is to put some special skill of his at the service of the Church. However, it does seem to me that such a missionary should find the time to study the non-Christian religions of his adopted country, to learn what are their strong points and weak points in comparison with Christianity. He should familiarize himself with those faiths by special study of the ancient indigenous literature of the country to which he goes, under the direction of their national pundits. In spite of my earlier full-time duties as a missionary in South India, I managed to devote many hours to such study of some of the highly revered classical religious literature of Hinduism and of some of classical indigenous music, in order to present the Gospel in preaching to both Christians and non-Christians, using the indigenous musical method of the Kalakshepam (or Song-Sermon). In all such undertakings I never attacked Hinduism or Buddhism as false religions. I tried to interpret the best that I knew, of the Gospel message, in religious terms which were intelligible to my hearers, and to show them how Christ really fulfilled their highest aspirations. (John 14:6)

Yet it is my belief that all forms of both Hinduism and Buddhism are affected powerfully by the almost universal doctrine of the Law of Karma: that the human soul reaps in a succession of earthly rebirths the fruit of the good and bad deeds of its life. The missionary must learn how to present a far more hopeful view that one can have if he is a committed Christian.

-- Emmons E. White
Missionary (India) 1917-59
Claremont, California

LEARNING FROM OUR YOUNGERS

David is seven years old, a second grader in the Sunday School of Orient Congregational Church on Long Island. This winter he had a freak accident. He was leaning his hand against the wall watching his older brother use an ax, when the ax head flew off, leaped agains the wall, took off David's little finger and half severed the next finger. He was a great little guy all through the several operations that saved the second finger and helped minimize the loss of the little finger. Then, suddenly, on the morning of the OGHS offering, he brought $187 to the Rev. Harry Dorman, pastor of the church, and said this was his contribution, the balance of the insuran money after his medical and hospital bills had been paid. You can imagine what a good start that was when Mr. Dorman spoke of it to the congregation before they took up the offering. The offering was the highest one Orient Church has had in several years.

YOUR BEQUEST TO THE UCBWM Enables You to Take Maximum Advantage of Tax Laws

Federal tax laws favor gifts to charitable organizations. Through planning your will carefully you can benefit the UCBWM and, at the same time, take advantage of the government's tax-saving policy.

Bequests made to the UCBWM through your will are not taxable and do not affect other favorable estate tax consequences.

For example, if you draw up your will to leave one-half of your estate to your spouse, which is not subject to taxation because of the marital deduction, and the other one-half to the UCBWM, there is no tax on your estate.

In other words, the charitable bequest is excluded from taxation in addition to any other portions of the estate which are excluded from taxation.

MINORITY ISSUES AND MISSION STRATEGY

A REPORT ON A CONSULTATION IN JAPAN

By Paul H. Sherry

"God calls us to participate in ıe struggle for justice and liberation ıich makes possible the true ministry reconciliation." These words from ıe report of a unique consultation held ı Kyoto, Japan, May 6-10, 1974 encapsu- ıte the consultation's thrust.

Entitled "Minority Issues and Mis- ion Strategy" the consultation was ponsored jointly by the Korean Chris- ian Church in Japan and the Japan-North ıerican Commission on Cooperative Mis- ion, with additional participation and ıpport from the World Council of Churches, ıe World Alliance of Reformed Churches, ıd the National Council of Churches in orea, the National Christian Council of ıpan, and the National Council of the ıurches of Christ in the USA.

As the title suggests, the consul- ıtion focused on the oppression of inority groups in Japan, particularly oreans, and pointed toward mission trategies to deal with that oppression. ıis focus was important not only of tself but also to provide insights into ıe oppression of minority groups at ther points around the globe.

Appropriately, the stimulus for the onsultation came from the Korean Chris- ian Church in Japan. As the preamble o the Consultation's Report to the ıurches states, "After years of strug- le on behalf of their fellow men, the orean Christian Church in Japan felt ıe need to lift up this issue to the ttention of the global Christian com- unity."

A total of 80 delegates from 15 ountries were selected from among the any minority groups in Japan, North- ast Asia and North America and from mong church leadership in these areas.

The consultation program included the following elements:

(1) Four major addresses: two dealing particularly with the situations of Koreans in Japanese society, delivered by a Korean, the Rev. Chuong Shik Choi, Secretary of the Action Program of the Korean Christian Center, and by a Japanese, the Rev. Katsuo Seno, Pastor of the Higashi Umeda Church; a paper on "The Meaning of Minority," with particular reference to the Black minority in the United States, by W. Sterling Cary, President of the National Council of Churches in the USA; and a paper on "International Solidarity and Mission Strategy," setting the minority problem in global context, by Harry F. J. Daniel, Associate General Secretary of the Christian Conference of Asia.

Dr. W. Sterling Cary (center) at Conference in Kyoto

(2) Study groups produced recommendations which were debated, revised, and affirmed in plenary session on: (a) The Meaning of Minority and Mission Strategy--Theological Interpretation; (b) Cultural and Educational Factors in Mission Strategy; (c) Economic Factors and Mission Strategy; (d) International Solidarity and Mission Strategy.

The following are brief excerpts from the Report to the Churches and recommendations:

> The Bible gives us a new perspective to see the destiny of the oppressed minority. God created all people according to his image. And Jesus through his ministry was compassionately concerned for the liberation of those who are poor and oppressed. Through his cross he has brought salvation to all people...
>
> The denial of humanity and self-respect to large masses of the world is an injustice which can no longer be tolerated. It breeds separation of person from person in a world which cannot hope for justice or peace within such a system...
>
> We express our solidarity with the human rights struggle of Korean aliens in Japan...
>
> The problem of the Korean minority cannot be seen in isolation from its international dimensions. The attitudes of the Japanese people toward Koreans are obviously one source of the injustice. But the governments of the United States, Japan and South Korea also bear responsibility for creating this intolerable situation of discrimination. Therefore: we call upon the governments of these three nations to consult with one another regarding the plight of Koreans in Japan with special reference to the legal status of the Koreans in Japan as stated in the Korea-Japan Treaty of 1965. We express our solidarity with the movement for democratization in South Korea, believing that a government more deeply committed to human rights would work more aggressively in behalf of Koreans in Japan...we call upon national churches in other countries...to raise concerns with their own governments regarding the human rights of Koreans both in Korea and in Japan...

Let me close by noting two personal thoughts stimulated by the consultation:

(1) The necessary concern of minority peoples for self-identity must be accompanied by a concern for building coalitions that cross ethnic lines, if justice is to be done. The rise of a sense of identity and outrage on the part of oppressed ethnic minorities is essential to provide the stimulus for change. But coalition with other groups in society who share similar social goals is also necessary if this new identity and outrage are to eventuate in positive social change.

(2) Similarly, peoples are identified not only by their ethnicity but by their place in a class structure. Insofar as social change is concerned, class identity may be a more controlling factor than ethnic identity. It provides a vehicle for focusing on injustices that transcend ethnic differences. Class analysis helps us see, as Harry Daniels stated, that a small minority representative of the powerful of this world controls the destinies of the great majority of people of all races. Decent housing, sufficient food, adequate health care, basic civil liberties and all those things that make life livable are the desires of all peoples, whatever their race, and these desires provide organising principles for change.

Paul H. Sherry is Executive Associate for Planning and Strategy of the United Church Board for Homeland Ministries and Editor of the Journal of Current Social Issues. He is Vice President of the Japan-North America Commission on Cooperative Mission.

DADDY, DADDY, COME ON HOME

Professor Robert Bryant of United minary of the Twin Cities spent the st academic year as a UCBWM volunteer cturing at Adams United College in uth Africa. This story which he wrote lls about one family's experience with e migrant labor situation in South rica, where men contract to work from months to 2 years in the mines or sewhere. The migrant labor pattern, writes, "is the single biggest factor oducing malnutrition among children, legitimacy, and broken homes."

The sun rose early over the Amatol untains that day. It had just managed penetrate through some of the thick st which still hung like a downy nopy over the mountain tops, with its ges stretching occasionally into the lleys below.

It had rained long and hard this mmer. Florrie cracked the creaking or of the small mud-brick, thatched-of hut where she, her husband, and ur children lived.

She stuck her head through the ack, peering around to see whether is was likely to be a clear or stormy y. It had rained on two previous ys; so she feared that more wetness uld widen the additional cracks which d appeared in the mud walls.

But there was another, deeper ason for the anxious, foreboding eling inside her. Today Nathaniel d to start his long journey by train ck to the deep-level gold mines in e Transvaal where he worked.

She did not want him to leave. was able to come home only once a ar, during the Christmas-New Year's liday, when the mines like most ther businesses in South Africa re-ase many of their workers for a week so.

Nathaniel had been granted only ten days off. He spent almost three days on overcrowded trains, which made several long stops and changes from one line to another along the way. Many other workers were also travelling to spend their holiday at their homes in the Transkei or Ciskei.*

He had arrived home late on Christmas Eve, bearing a few gifts for Florrie and the children. But he was bone-tired from standing up on the trains or waiting around on the station platforms. He was still half-asleep on Christmas Day, too dazed to be much aware of the children playing around him on the mud floor or of Florrie moving around doing household chores.

*Rural "homelands" for Blacks in the Republic of South Africa, set aside according to Nationalist government policy of "separate development" (apartheid).

Yet, Florrie felt it had been a pleasant few days, having Nathaniel home. The youngest child, Blessing, had been born since his last visit, a year ago. And the next older son, Sidwell, who was beginning to walk, did not remember his father when he came home this time. The oldest son, Welcome, now four, had approached his father shyly at first, almost like meeting a stranger, but soon began to play more freely around him.

For a short while Florrie had an adult to talk with again in her home. More than that, she could enjoy the warmth of a husband in bed at night. He slept a lot, and their conversations were punctuated by long silences or interrupted frequently by the children. Yet she also had felt a brief sense of relief from her cares with the children, knowing that her husband and their father was close by.

Now, he was to go off again for another long time.

She hoped that at least the sun would shine today, so she could walk a part of the four miles from their village to the one where he would board the train. She would leave the children with a friend in a neighboring hut; so she and Nathaniel could walk beside each other, trying to enjoy their last half-hour together.

She decided the sun would shine at least long enough that morning for her to walk a short distance with Nathaniel and return.

While he was finishing his meager breakfast of bread and tea, Florrie hurried about waking the children and seeing that they had at least their ragged trousers on.

By this time Nathaniel had picked up his battered suitcase, put his suit coat across his right shoulder, and was ready to go. Florrie then put the baby inside a blanket draped across her back and fastened at her waist. She held the other two children by the hand on either side of her.

Nathaniel went out of the door of her hut. She followed with the children. After a short stop at the friend's hut, just long enough to leave the children and for Nathaniel to wave good-bye to them, Florrie and he started walking off.

At first, they walked slowly, as though reluctant to leave each other, and then they walked faster because they both realized that Nathaniel would have barely enough time to reach the station before his train was due.

As they hastened along, they said very little to each other, but they did exchange a few troubled smiles.

When they reached the road intersection at the bottom of a long hill, Florrie said: "I must leave you here and return to the children."

Nathaniel responded: "Try to care well for yourself and the children."

"I will try," said Florrie hesitantly.

"Go well," she added wistfully.

"Stay well," replied Nathaniel, with what already seemed to Florrie a distant sound in his voice.

After holding her hand a moment--something he rarely did in an open place he turned, waved a good-bye and walked down the winding, rocky road toward the railroad station.

She waved in return, watched him for several minutes as his body became smaller in the distance, and then she turned to climb the hill again to their village.

The days which followed went by slowly for Florrie. She waited to receive a letter from Nathaniel enclosing part of his wages which would buy some food and clothes for the children.

Her tiny supply of mealies (corn al) and beans was almost gone. But letter came for four months. Then e following came in the mail:

Jo'burg
2, March

orrie,

How are you and the little one? ve been working hard, Get up 4 rnings. Go down deep in mines. ise and dirt drive me almost mad. nights too tired to do much except eep. Guys 'round me mostly play rds, drink, and go out looking for men to have fun. Not much of my pay ft. I must pay for food, work othes, and other things I need. Enosed 10 Rand. Say hello to kids.

Yours,
Nathaniel

Florrie read the letter slowly. using over each word and waiting beeen sentences, she tried to fill in e thoughts of Nathaniel not expressed.

She quivered within when she came the line which mentioned "...looking r women to have fun." She wondered ether Nathaniel did these things also. w long, she thought, would he wait til his urges drove him to find another man? After all, he is a man.

She knew other women whose husbands d began visiting or living with women Black locations a few miles from the nes and had never returned home again.

Florrie tried not to let these oughts prey on her mind. She tried to nvince herself that Nathaniel would ep writing, sending at least a little ney, and, best of all, would return me next Christmas or New Year's.

That night she was restless in bed. e kept worrying about what Nathaniel s doing and what would happen to her d the children if he didn't return. w and then, for a little while, she zed off. She dreamed that her Nat s beside her, his warm body against r, keeping her warm and protecting r against danger. Then she woke up trying to believe that Nat had really been there. She clutched her stomach, hoping he had made her with child again, so she would have some expression of his presence and love again to cuddle.

Maybe, she thought, he had really been here in bed with her tonight, had left the hut only for a while, and soon would return.

She kept on sleeping fitfully, dreaming this way and waking up until morning.

When the sunlight started coming through the windows, she got up out of bed.

Then she realized, as she felt her cold arms, chest, and legs, that Nat had not been in bed with her at all. She had only been dreaming.

Slowly the cold, cruel reality of her daily life crowded in upon her again. Nearby lay her hungry-looking children, in their tattered clothes, sleeping in one bed. The smallest child was also lying uncovered in his improvised bed, a wooden box, raised above the dirt floor on two logs.

To counter her loneliness and depression, she sat down at the table to reply to her husband. But what could she say? How could she find words which would help him know how she felt?

Finally, she began laboriously to write:

Nat:

Your letter came yesterday. Thanks for the money. Our food almost gone. Will use money to buy some bags of mealies and beans. Hope they will last through the cold days ahead. Miss you much. Wish you were here beside me. Do you miss me? Kids call for you sometime during day and in their sleep. Write again soon. Also send us money when you can.

Love,
Florrie

Florrie gave the letter later to a village boy on his way to school. She asked him to leave the letter at the village store, so it could be taken into town by the storekeeper.

She accepted each day as it came, trying to do the best she could to be a good mother to her children. She kept count mentally of the passing days and months, hoping for the Christmas holiday to come soon, when she would see Nat walking up the winding hill toward their hut again.

Christmas Eve came and went. She stayed up past midnight waiting for Nat, but he didn't come. Christmas Day passed. So did New Year's and the days afterwards. Still no letters and no sight of Nat.

Florrie, with outward calm, appeared reconciled to the fact that he would not be returning this holiday. But inside her rumbled the troubled thought: "Maybe never, maybe never again will the kids or I see him."

One day she mustered enough courage to go see a man who had returned for the holiday and not yet gone back to the mines. She thought he had worked in the same mine as her Nat. Maybe he could tell her where Nat was and whether he was all right.

She arrived at the hut of Mr. Ncublesi. His wife invited her in. Seeing Mr. Ncublesi sitting at the tal situated in the middle of the dirt fl she hesitantly approached him and aske her question:

"Did you see my Nat before you left the mine to come home?"

"Yes, I did see him a day or two before I left. We talked on the way back to the hostel, after we'd finishe our night shift."

"What did he say to you?"

"I asked him whether he would be coming with me on the train for the holiday. He said: 'No, I've found a sweetie here in Soweto.* Man, she's some gal! She's long on booze and everything else a guy wants. She always makes me happy whenever I feel blue and want to give up.'"

"'Does she have other men on a string, too?' I asked him. He answere 'Maybe so. She does have several kids which other night visitors have given her.'"

"He laughed loudly as he said th Then he remarked further: 'I believe I'm the only man in her life right no That's all that matters to me.'"

Florrie listened, her insides rumbling with a mixture of anger and grief. But she was too shy and proud to show her feelings. She thanked Mr Ncublesi; then, after a brief but polite exchange of parting words, she left the hut to return to her own.

(Cont. on p. 3

*A large Black "location" (really cit where many of the Blacks who work in Johannesburg or in the vicinity are required to live.

In 1796, when Moses Cleaveland and s hardy band hacked a clearing in the lderness beside a big lake, Congrega- onal missionaries came along to bring e Christian faith to the Indians. st of the Indians in Cleveland today y be ballplayers, but another Congre- tional missionary is coming to the ty all the way from Africa.

He is the Rev. Roy Nicholas Brink, minister of the United Congregational urch of Southern Africa, who has been vited to spend the next 12 months as ternational minister in residence for e Western Reserve Association of the ited Church of Christ.

Accompanying Mr. Brink are his wife licity and their two daughters, Crys- 1, 8, and Lynne, 1.

Mr. Brink will be specializing in rship, evangelism, youth work and ssion education. His trip to the S. is sponsored by the UCBWM.

In explaining why he accepted the vitation-- and he had to give up his ree churches at home to do so-- Mr. ink said his understanding of Chris- an mission was that "It's a sharing ncern and this is a grand opportunity r two-way communication. Up to now 's been mostly one-way, you know."

"MISSION IN REVERSE" --THE NEWEST CHAPTER

The Black South African said he hoped to correct what he called some misconceptions among Americans about the racial situation in his country. "Many militant groups in the U.S., including some church agencies, accuse Blacks and the church in South Africa of doing little if anything to alleviate racial oppression. This is simply not true," he declared, his normally soft English accented voice rising in emotion.

Many Blacks, both church and non-church people, he said, have been placed under house arrest, imprisoned or banished to remote areas. "Whites are being confronted with their racial attitudes, and there are some who are beginning to see the fallacy of racial segregation and so-called 'separate development'."

Some pressure for change, he said, came from American church agencies who have used their stock powers to persuade United States corporations doing business in South Africa to boost wages, build more and better housing and increase job training. "We do not support any movement to withdraw all investment from the country."

Both Mr. and Mrs. Brink said they were eager to see if American Blacks are free to move around, live where they wish, and pursue jobs of their choice. Mr. Brink said he had heard that in American churches laypeople are very active. In South Africa, he explained, the laity are little involved in the day-to-day activities of the church and few are involved in worship service.

One major concern of the Congregationalists in South Africa, said Felicity Brink, is raising money to build churches for congregations forced to move from areas recently reserved for Whites only. Who raises that money? The women, she said. Men don't consider it their job.

A REGIONAL SECRETARY INTERPRETS HER WORK

MUSINGS ON INDIVIDUAL AND COLLECTIVE CHRISTIAN WITNESS IN MISSION STRATEGY

by Elinor G. Galusha
Associate Secretary Pacific Region

What are we about these days as individual Christians facing the complexities and power politics of our world, the frailties and subjectivities of our individual perspectives, and the comprehensive nature of the missionary calling? How do we go about planning mission strategy as individual Christians, as Board staff, as persons in mission overseas? What follows is not a scenario for UCBWM strategy in the Pacific-- or anywhere else-- nor is it an outline of what any given individual Christian ought to do in any of the diverse situations which face us. Rather it is a few comments on the role of individual and corporate action in fulfilling the Christian task.

Mission strategy cannot rely exclusively, or mainly, on individual Christian witness to the power and love of God in human life and history. Neither can we display our mission resources exclusively in any kind of corporate Christian crusade against some monolithic "enemy" (defined perhaps as Communist or capitalist economic power) that blocks justice and human fulfillment. Either approach grossly oversimplifies both the nature of human life and history and the Christian calling.

Firstly, I affirm individual Christian witness in all its variety, indeed its often chaotic diversity. Also, I do not expect that the varieties of witness will be, or even ought to be, orchestrated into one grand design. Rather, I expect individual missionaries to live and work with their national colleagues in myriad ways to proclaim by word and deed God's good news of freedom and fulfillment for all people as we see this in the life and work of Jesus of Nazareth. I expect missionaries to join in action with all sorts and conditions of people toward greater realization of this freedom and fulfillment. I expect them to be wise strategists in selecting the means for their witness in their place so that their efforts enhance the process and do not coerce other people's thinking and acting.

I strongly affirm the freedom of both missionaries and those with whom they work to devise and carry out their witness in their own way, undirected from New York (or Geneva). People do not grow to fulfillment if others decide for them the content of their fulfillment (not even if that content is defined as membership in the Christian church. Not all those bodies naming the name of Christ are communities of human fulfillment! Hence, some missionaries can validly work outside the church and never seek to draw others into it). The touchstone is the degree to which any missionary's words and deeds affirm full personhood in redemptive community for everyone. ("Not everyone who says to me, 'Lord, Lord,' but he who does the will of the Father..

On the other hand, individuals, as individuals, can do relatively little to change the structures of society that stand in the way of fulfillment for all. In coalition with others, however, in institutions, they can wield countervailing power against entrenched and

ressive power and structures, in
e that the interplay of forces may
n up more options for people than are
ilable in a static society. Deliber-
ly wielding power is dangerous, for
er tempts its possessor to delusions
ut his own benevolent intentions.
refusal to wield power leaves all
us at the mercy of those who current-
hold power. I believe that the
lity to make things happen-- to wield
e power-- is part of what it means
be a human person, a center of love
self respect. Therefore, I affirm
Christians, missionaries and Board
ple in New York and across the nation,
task of action in society for the
s of humanization.

What I cannot affirm is doctrinaire
ds or deeds that seem to locate all
l-- all blocks to human fulfillment--
the current economic and political
ucturing of society, either global
iety or the society of any given na-
n. In the first place, there is no
gle monolithic structure. For example,
rican-based multinational corporations
not in fact run the world as some
ld have us believe. The world is far
e complex than that. Hence, to af-
m a kind of crusade against trans-
ional corporations or international
munism as the root of all evil is
plistic politics and economics. (It
also bad theology; sin has a way of
iltrating the crusader as well as the
emy." I cannot subscribe to a devil
ory; a house full of devils, perhaps!)

But an aversion to absolutism can-
be an excuse for quietism in the face
obvious injustice. Christian mission
ategy (and mission action) must in-
de a variety of political and economic
ions, tailored to specific situations,
also devised in the context of our
bal village. These will not be
istian actions--no crusade--but actions
Christians and Christian institutions
h others, that all people may have
ater opportunity for fulfillment. What
cannot--dare not--do is decree in ad-
ce how others should experience their
fillment, except at the point where
fulfillment of the few occurs at the
ense of the many.

(LETTERS TO THE EDITOR, from p. 22)

he refer to the wide-ranging powers of the police? This word 'relatively' obviously stretches a long way for Peters! Why doesn't he refer to the imprisonment of the Todds at the time of the Pearce Commission (and they are White, but not British)? Just because a British journalist like Peter Nieswand gets off (and he is both White and British) means nothing more than that Rhodesian justice is politically controlled.

"There are several political groups which are permitted vocally to oppose . . ."

Does Peters not know what happened to earlier groups? The liberation front groups were originally non-violent action groups in the country, but were forced out and into other tactics. And why does he not mention the imprisonment of several African National Council leaders? And would he please list the 'several' groups other than the ANC?

"For a Christian to encourage and support violent change in a foreign land while he himself is not expending . . ."

What is this all about? The only people who push on these matters are the liberation movement supporters. And will it really bring about justice in Rhodesia if we lobby the Congress? It is probably true that we could have justice in lots of places if the American government would do something-- but I would hardly advise Third Worlders to wait that long. In Australia I was one of a group of five who took the Rhodesia Information Centre to various courts and went to enormous efforts to have them closed down. We never did it, despite Australia's fairly progressive Labor government, and yet not at any stage did we foolishly think that we were helping to liberate Black Rhodesians. We were simply keeping the issue alive and making life difficult for the Rhodesian government, and trying to educate the Australian government and public. That was a big enough task! The only people who can bring about change in Rhodesia are Rhodesian Blacks, and we fool ourselves to think otherwise.

"Here in Rhodesia the tactics of non-violent change have not really been tried . . ."

What about the Black reaction to the Pearce Commission? It ought to rate a mention before a bus drivers' strike! However, it is rather unrealistic and naive to put forward the strike suggestion as a means of political change. The Rhodesian White minority have settled on what terms and in what way the battle will be fought. They and not the liberation movements decided that it would be by force of arms that the matter was settled. Even the ANC, with its official stand against violence; would have no political leverage at all without the fighters. Sad, but true.

Finally I gather that Peters thinks that all that is at stake in Rhodesia is White rudeness, bad wages, and bad conditions. This seems to sum up his overall approach.... As Martin Luther King wrote, it is the White moderate who is the most objectionable. "The White moderate who is more devoted to 'order' than to justice; who prefers a negative peace which is the absence of tension to a positive peace which is the presence of justice; who constantly says, 'I agree with you in the goal that you seek but I can't agree with your methods of direct action'; who paternalistically feels that he can set the time-table for another man's freedom."

The Rev. Harry J. Herbert
Falls Village, Connecticut

The article, "Armed Conflict in Rhodesia," by Claude R. Peters came to me as a breath of fresh air. There are so many superficial, self-righteous pronouncements made by our denominational bodies that are really ways of avoiding the agonizing wrestling with the issues of good and evil that all of us as Christians are called to do. Claude Peters is willing to wrestle with evil and to love all men. The fresh air is the fresh air of reality in the midst of a world hiding behind black and white slogans. Thank you for publishing this article.

The Rev. Nathan Adams
Greenwich, Connecticut

(Re: letter from Mr. Franz--Summer, 1

The spirit that is willing to shar this unhappy, dead-end letter is obviou not in tune with the spirit of the lett itself. By printing the letter without comment you overcome its "message" and forth the very power that Mr. Franz is parently unable to trust. I am most th ful to you for this.

But when and how do the Mr. Franz's the message--namely that the Church isn at all what they seem to think it is? could be that in the final analysis the only way to spell out the message is to keep on plugging for the whole earth.

Mr. Franz quotes an old standard: "With the cross of Jesus, going on befo

That has become a very difficult hymn for me to sing without coming close to tears. It might be a bit easier if Mr. Franz could sing one that I'd guess he doesn't like too much. It uses a text by Laurence Housman and is general known by the title: "Father Eternal, Ruler of Creation." Therein we find these words:

"His conquering cross no kingdom
wills to bear."

The Rev. Peter D. Macke
State College, Pennsylv

It is heartening to note the even-handed reports of mission work including those who think of evangelism more as winning people to a living faith in Christ, and those who think of mission in terms of material help; those who want everything righted right now, by force and violence, and those who feel that tactics of non-violent change have not been really tried to their fullest. I am of the opinion that the Rev. Shirley Greene's 4 Hypotheses really do need much more testing and refinement, as he himself has suggested. What is proposed to bring freedom and liberation to the Third World is no more than we have had in Western Civilization countries and yet people are far from liberated if there is no liberation of heart and spirit to go along with the l

The Rev. Harry Demle
Dubuque, Iowa

ANT from p. 32)

As she walked slowly and halting-
lown the dirt road, stumbling on
large rocks now and then, she
lered how she would be able to an-
her children's questions about
her their father would be coming
and when he would be coming.

She asked herself how she would
money to buy food for the chil-
. She painfully realized that she
elf would have to go away from
and try to find a job as a field-
er on some White "baas'" (boss')
or as a maid in a White "madam's"
hen. But who would take care of
children, then?

Florrie decided to brush aside
e questions momentarily. As she
nearer her hut, she prayed soft-
"God, please give me strength and
om to take one step at a time with-
falling. I'll do my best, Lord.
se help me find a way to feed and
he my kids until they're old enough
o for themselves.

"And don't forget Nat, God. He's
a bad man. It's just that the
work in the mines and the big,
ly city have made him lose his way
a while. Watch over him also,
. Amen."

- - - - - - -

COMMUNICATION FEEDBACK!

The following letter, written by a
rian now in Zambia, appeared in Hi-
lews and Record Review:

: Issaka Balewa (Alhaji)
P.O. Box 131, Kitwe, Zambia

You will realize from my title
aji) and name that I am a Moslem
am" (teacher) of some seniority.
herefore fell to my lot to effect
ovements in our local method of
ing the faithful to prayer. He is
Ibrahim Sunday Balogun whose voice,
the glory of all Kano, had a few
years ago lost its pristine power. Our
Muezzin's voice became ignored by the
faithful and ridiculed by the infidel.

On the advice of one of my cousins (of
which Allah has granted me excess) I pur-
chased a 100 watt amplifier and a set of
exponential horns which I installed high
in the tower of the Mosque. This served
two ends: dear Ibrahim was able to con-
tinue in his post and the faithful, now
able to hear the evening call, became more
assiduous in their attendance.

Those with the more discriminating
ears living inside a three mile radius
of the Mosque complained however of a
certain harshness in the upper register:
they had become used to Ibrahim's pure
falsetto and did not like the intrusion
of third harmonics.

My solution to this (like your
contributor's) was to buy better
equipment. I regret I made a poor
bargain in selling the old to a Lagos
market trader (not as honest as we
Hausa "fatalke") and spent correspond-
ingly much on the new. This has, said
my cousin, negative feedback and would
not have third harmonics. It didn't.

But it was twice the power, and the
directional properties of the horns smashed
mirrors and lead crystal in the palace of
the nearest Paramount Chief, who, unfor-
tunately, is a Christian. Not being in the
least sympathetic to the Moslem faith he
successfully sued for 750 pounds. I had no
alternative but to replace the horns with
less directional speakers and was persuaded
to buy a set of eight Corner Ribbons for
some 900 pounds.

Everyone appeared eminently satisfied
until a meeting of the Elders of the Mosque
(just before Id El Kebin) found that only
£ 6, 8s., 4d. was left in the Mosque funds
--which were intended to pay for some hun-
dreds of the faithful on their pilgrimage
to Mecca. I was therefore forced to quit
my beloved Nigeria and to live in this
foreign land where there is no interest
in the word of the Prophet and my qualifi-
cations as a "malam" are set at nought.

NEW APPOINTMENTS

BARBADOS

Canon Harry Sawyer for two years as an International Associate, serving as tutor at Codrington College in Bridgetown. Canon Sawyer and his wife, Edith, are from Freetown, Sierra Leone, where he has been principal of Fourah Bay College.

CANAL ZONE

Kenneth D. Mac Harg (Rev.) as a Canal Zone Associate. Kenneth is the minister of the Margarita Union Church. Previously he was pastor of the West Louisville UCC.

Gregory L. Seeber (Rev.) as a Canal Zone Associate while he serves as pastor of the Gatun Union Church. He has been at the church since June, 1972.

ECUADOR

Paul H. (Rev.) and Elizabeth Streich as Affiliates while they are teaching in a private school in Quito. Paul and Betty have been in Ecuador since 1945 when they were appointed by the UCBWM and assigned to the United Andean Indian Mission.

GHANA

Lawrence (Rev.) and Elinor Dunnewold for four months. Larry, a UCBWM Corporate Member and pastor of the First Congregational Church in Mt. Vernon, Ohio, is volunteering as a professor of theology at the Evangelical Presbyterian Seminary in Peki.

HAITI

Lawrence (D.V.M.) and Clara June Magnall for a three-month volunteer term working with Church World Service and Heifer Project International as a veterinarian.

HONDURAS

Linda Lee Evans for a three-month volunteer term as a secretary/receptionist at the Mission Headquarters in San Pedro Sula.

Josef F. Vosmek (M.D.) for one month volunteering his services as a medical practioner at the Pinalejo Clinic.

INDIA

Walter and Alma Brownsword as volunteers while they both serve as teachers and counselors at the Kodaikanal School for a year.

JAPAN

Mary L. Merritt for two years as a Japan Associate. Mary is a contract teacher of oral English at the Shizuoka Eiwa Jogakuin in Shizuoka.

SRI LANKA

Samuel and Carolyn Williams for a nine-month volunteer term. Samuel is an agriculturalist and teacher of dairy science at Jaffna College Technical Institute.

TURKEY

Aurolee S. Haskins for three years as a Near East Associate. Aurolee is a contract teacher of physical education at the American Collegiate Institute in Izmir.

U.S.A.

Roy (Rev.) and Felicity Brink as International Associates for a year. Roy, under the auspices of the United Congregational Church of Southern Africa, is on the staff of the Western Reserve Association of the Ohio Conference with responsibilities in youth work, worship, evangelism, and mission education.

ZAMBIA

Anne K. Lee for three years as a Zambia Associate. Anne, who taught in Tarsus (1969-71), is a math and science teacher at the Njase Girls' Secondary School.

Robert and Martha Tussing for three years as Zambia Associates. Robert will be teaching English at the Kafue School. Martha, whose field is art education, hopes to secure a contract once on the field.

COMPLETION OF TERM

BELGIUM

Gregory and Kathy Turner. Greg served as pastor of the American Protestant Church in Brussels.

CANAL ZONE

Peter and Charlotte Adjie. Peter was the Associate Pastor of the Union Church in Margarita.

GHANA

John and Miriam Dieterly. John was the Northern Field Secretary for the Christian Service Committee of the Ghana Christian Council.

HONG KONG

Sterling and Barbara Whitener. As an Affiliate, Sterling did year-long research in Asian social work and social work training.

JAPAN

Kenneth and Barbara Coates. Ken served as pastor of the Union Church in Kobe.

Ben and Daisylee Fuson. Ben visiting Professor of Literatur Kobe College for a year.

MEXICO

Walter Swank, who assisted i English-speaking church in Maza

PHILIPPINES

Bruce and Mary Hutchinson. B was Dean of the School of Econo and Business Administration at Silliman University.

RHODESIA

Diana Barnes, a medical stud at Yale, after serving for thre months as an Extern at the Lago Island Maternity Hospital.

TURKEY

Katherine Ward, a Near East Associate, who has taught music three years at the girls' schoo Uskudar.

LEAVE OF ABSENCE

Richard and Joyce Riesz for a Dick will be working at Bell L atories in New Jersey as a res physicist, enabling him to be dated on scientific research a developments.

MARRIAGE

Martha Riggs, the daughter of Edward and Frances Riggs, to N Knoll on July 23, 1974, in Ind

ADDITION TO N.Y. STA

Leonard Clough on July 1, 1974 Assistant Treasurer for Donor ment. Len was formerly Genera Secretary of the National Stu Christian Federation, and the Resources Secretary of the Wo Student Christian Federation.

DEATHS

Mary Louise Wheeler Edwards, missionary in India (1911-47) July 11, 1974, in Auburndale, at the age of 96.

Mrs. Edwards taught at the B. Harding Kindegarten Trainin School in Sholapur and served principal (1919-30). Followi marriage to James Edwards, sh came Dean of Women of the Uni Theological College of Wester where Mr. Edwards was princip She also drew up courses of s and wrote textbooks in Marath

Milton Hess (D.D.), a former
nary in India (1915-6; 1920-
d Japan (1916-20), on June
74 in Milwaukie, Oregon, at
e of 90.
Hess was head of the English
ment at the American College
urai. He also served as Bursar
s a member of the governing
of the college for 30 years.

ss was chairperson of the
Mission several times and
as Treasurer and Attorney of
ssion. He was the first
rer of the new Diocese of
and Ramned, Church of South
He was the chief examiner
lish Literature at the Univer-
of Madras and Travancore.
Hess was voted a Missionary
us of the Board on January 1,

is survived by his daughter,
a Tunnicliffe of Milwaukie,
, and two grandchildren.

Magorian Sales (Ph.D.), a mis-
y in South Africa (1956-70)
otswana (1972--), on July 6,
in Botswana, at the age of 43.
Sales worked on church ex-
on and inter-church relations
afa, and then taught history,
ture, social studies, and was
person of the Christian Educa-
Committee at Inanda Seminary.
tswana she worked with leader-
training with the United Con-
tional Church of Southern
a. Dr. Sales is the author of
, The Planting of the Churches
uth Africa.
Sales is survived by her
nd, Dick; three children, Mark,
and Jim; her parents, Mr. and
Irving Magorian; a sister,
; and a brother, Thomas.

I. Taylor, a former missionary
outh Africa (1921-64), on June
974 in Durban, South Africa,
e age of 72.
rs. Taylor and her husband,
served at the McCord Zulu
ital in Durban. She was first
rse and anesthetist; later she
ed as the official hostess for
ital guests and was in charge
aintenance of the staff resi-
es. She was active in African
Guide work and served as
sional Commissioner.

rs. Taylor is survived by her
hters, Doris Elliott and Eileen
now; a son, R. Boardman; and a
er, Irene White.

A TRIBUTE TO JANE SALES

Jane Sales' lifespan was relatively brief, but nevertheless in quality and performance she lived long and fully and left a goodly bequest of achievement and influence to her family, friends, and the peoples of the churches in Africa and America. She had completed her apprenticeship in Church History at the highest level of scholarship, had published one book, and had seen her dissertation into press.

Dr. Sales was equipped to give the highest professional service to the churches of Botswana and to international missiological scholarship. Yet she had already given herself fully in identification with the people of South Africa and in many forms of ministry to them; when the churches seemed not to know how best to use a woman scholar, she did gladly what work was open to her.

A warm sense of her friendship abides with many. Those of us who were intimately associated with Jane and who love and admire her join with Dick, Mark, Anne, and Jim in giving thanks to God for this splendid daughter of his and servant of Christ and for her abundant, enduring ministry.

--R. Pierce Beaver
Ventnor, N.J.

A TRIBUTE TO MARGARET CLAPP

Dr. Margaret Clapp, winner of the Pulitzer Prize for biography and president of Wellesley College for seventeen years, went to India under UCBWM appointment in September 1966 to become president of Lady Doak College in Madurai. She believed that people should move outside their own culture in order to see their own culture more freshly. "To live in another culture," she said, "with a different set of assumptions and traditions helps one to see more clearly."

But Dr. Clapp meant more than that. In her brief span of years in India, she was able to guide not one college but many. Her chief gift was to unlock and release the creative energies of one college after another that had been all bottled up. Through her innovative style of administration, patterns of delegation were established that have transformed academic life in many places. Under her inspiration, college leaders got up and walked in greater freedom and wholeness than they had yet known. She died on May 3, 1974 at her home in Massachusetts as she was preparing to return to India.

--Telfer Mook
Regional Secretary for
Southern Asia

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